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We Would Not Have the Old Testament Without Esdras —
Alphabetic Witnesses of the Significance of the Book of Jasher
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My inmate neighbor, Sam Ziwa, in his scripture scholarship, unfolded something that I see as extremely significant — akin to Joseph Smith translating the BofM via the Urim and Thummim type capability. Without that, we would not have received the BofM when and how we did.

A similar pivot point occurred scripturally around the time of Daniel.

When the Jews were carried captive into Babylon, all of their scriptures were destroyed. Nothing was left. In response, Esdras wrote (apocrypha):

"Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present; but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light. For thy law is burnt; therefore no man knoweth the things that are done of thee, or the works that shall begin." (II Esdras 14:20, 21)

After saying this, the prophet Esdras plead ^{with} God to be able to have the Spirit so he could remember and restore the scripture text. The Lord granted that wish. It took 40 days — and nights — no breaks for Esdras, to do this, reciting the text to ~~four~~ ^{five} scribes, possibly including Daniel, Shadrach, Meshach and Abednego (who took turns sleeping). That's even more phenomenal than what Joseph Smith did, volume-wise, and time-wise.

Here's Esdras (II Esdras 14:22, 23, 36-44)'s account of this:

"22 But if I have found grace before thee, send the Holy Ghost unto me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that they may find thy paths, and that they which will live in the latter days may live. [That would include us.]

23 And he answered me, saying, Go thy way, gather the people together [for combined faith], and say unto them, that they seek thee not for forty days. [To ^{temp.} remove 'distractions' of his ministry.]

[...] 36 Let no man therefore come unto now, nor seek after me these forty days.

37 So I took these five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, and I held not my tongue by night.

44 And in forty days they [scribes] wrote two hundred and four books [scrolls].^u

The Lord then describes what would be released right away, vs. what would come later, as a more sacred text. (Similar to B.F.M.)

SanZiwa later elaborated how the present (3) ^{Jasher} _{AB} OT books may correspond to what Esdras restored (± book of Jasher, to simplify it), what was contemporary, and what came subsequently. (See 11/12 "What Esdras Restored Diagram".)

What astonishes me is that I've never heard of this until San brought it to my attention. It's like having a copy of the BofM without knowing about Joseph Smith. You would think everyone would know about Esdras. They certainly should.

San guesses that the reason Esdras was not included in the Jewish canon is that (A) the loss of all records would look bad for them, (B) requiring people to believe that all of the pre-David text would be gone were it not for this spirit-directed miracle — an ancient download of text via the Spirit, ^{is} that's a big pill to swallow.

What really caught my attention about the significance of this ~~was~~ was when I saw that H3477 Jasher comes immediately juxtaposed with one of my favorite definitions — if not my favorite = "H3478 yisra'el; he will rule as God: - Israel." I consider this brave definition by Herdickson Publishers (str:07) to be a gem hidden in plain sight — similar to how Esdras has been accessible all this time, but the significance of his role has been overlooked.

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Def. H3477 has several meanings that tie directly to def. H6666. ^{See my 1/20/2022 editorial, "Reform Judicial System, H6666."} It sets forth that what is needed to avert Satan's Beastly 666 hell on earth, which is largely enabled/facilitated by a corrupted judicial system, is a return of righteous justice. Here is an excerpt of these parallel meanings:

- H 3477 *yāsār* ; straight : - equity, Jasher, just, right, righteous, upright (...)
- H 6666 rightness, rectitude, justice, virtue : - right, righteous (ness)...

This is articulated in Alma 10:27

"27 And now behold, I say unto you, that the foundation of the destruction of this people is beginning to be laid by the unrighteousness of your lawyers and judges."

This tie to Jasher/OT establishes the need for that return to righteousness needing to be built on the foundation of Biblical truths.

Prior to this "Jasher" revelation on my part, I had written "one (D)" at the end of # def. H 3477, indicating that at some point, I found an instance of "one" occurring in the OT for this def. # that is not listed in def. H 3477 ("typo"/error/omission). I don't see H 3477 anywhere in the ^{long}"One" entry in Strong's so I'm not sure how I concluded this. That said, I can't help but think that this will some how tie into my None → One quest. At a minimum, it certainly relates to the needed setting-in-order: ^{H 3477}"make straight the way of the Lord."